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SIGNIFICANCE OF THE QURANIC SURAH AL-A'ALA

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TRANSLATION of The Surah **Al-A'Aala** (number 87):

"Glorify the name of your Lord, the most High (1),
Who Creates and then proportions (2),
Who determines and then directs (3),
Who brings out the pastures (4),
and then reduces them to rusty stubble.(5)

We shall teach [recite to] you so that you shall not forget it (6)
save what God may please;
He knows all that is visible
and also knows all that is hidden. (7)
And We shall take you slowly on the path towards ultimate ease [And We shall make easy for you the path of ease]. (8)
So (then) remind them if [as] reminder is of any [much] use. (9)

(Only) those who fear [God] will take warning. (10)
Only the wretch [unfortunate] will turn aside [from this warning](11)
(One who is to) burn in the terrible [great] fire (12)
(Then) in [it] he will neither die nor live. (13)

Surely only he will succeed who grows in goodness [who purifies himself](14)
and recites the name of (the) Lord
and (then) serves [prays] with devotion; (15)

But no, you prefer the life of this world (16),
Although the life to come is better and more abiding(17).
This [message] is surely there in earlier revelation (scrolls/ books),(18)
the Books of Abraham and Moses." AI-Quran (87:1-19)
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Ladies and Gentlemen!

VARIOUS STAGES OF HUMAN CREATION & EVOLUTION

I have read these verses of the Holy Quran from the ***Sura*** **Al-A'ala**-- not for the sake of only reading them to you, nor it is my intention to give you any comprehensive commentary on it as that would take many long hours to do. I have read these lines to you just to draw your kind attention towards them, hoping that you will read them carefully yourselves and find out their correct meaning as this would indeed help you understand the various stages of human creation and evolution.

WHO IS LIKELY TO TAKE HEED?

In this *Sura* God says "remind people if [as] reminder could be of use". Obviously the one who has any sense

would listen to this advice. The one who is wretched and unlucky will not listen to it. His impurities could only be melted by a heavier fire [rather] than mere advice. It is not easy to clean him. He does not listen to mere talks and reminders, he wants something more than that. Melting of iron ore requires fire. It cannot be done without it. Any man who has any sense would try to purify himself and would no doubt be blessed by the Lord.

PREFERRING THIS LIFE!

But most of us prefer the life of this world, the momentary life we live on the earth. The business of this life has impressed us so much that we are always after it and we don't remember the truth and realities of the other life, nor do we remind ourselves of it.

THE MESSAGE OF THE EARLIER REVELATIONS

That was the upshot and the message of earlier books also. The *"Sahifas"* (Revealed Books) of prophets Musa (AS) and lbrahim (AS) also emphasised that you should purify yourself and think of life as an advancing, progressive whole. And that you should not be engrossed in the momentary pleasures and low desires, but try to purify yourself in order to prepare yourself for the better life to come.

STAGES OF CREATION/EVOLUTION (EVOLUTIONARY CREATION)

The *Sura* starts with the description of creation and covers all the stages of creation within few lines:

> ***"Who creates and proportions". (87:2)***
> ***"Who determines and directs". (87:3)***
> ***"Who brings out pastures".*** **(87:4)**

Each of these lines covers a stage of evolution larger than hundreds and thousands of years. In these lines the picture of evolutionary creation is given, while the following lines describe the man as he is and say how he could be better and how he could not be better.

FROM CONSCIOUSNESS TO DHIKR

We talked last time about consciousness. Today we shall be talking about *Dhikr* meaning "reminder". The two are connected phenomena. When a man loses his consciousness, Dhikr comes to him, simply to remind him of what he is forgetting. As Muslims we have heard about *Dhikr* and its need. A lot has been written on it, most of which we may not understand. All the same the literal meaning of the word *Dhikr* in English would be 'reminder'.

THE OVERPOWERING DARKNESS

There is one important line in the pen-ultimate *Surah* of the Ouran, *Al-Falaq* which we recite very often in our prayers.

> ***(I seek protection from the evil of …)***
> ***the darkness that overpowers***
> ***[wa min sharri ghaasiqin idhaa waqab](*****113:3)**

Now what is that darkness that overpowers man and his desires, his passions, his momentary concerns, his brute nature? All the petty needs of his life continuously darken his mind, his ideas, his thoughts and his entire perception of right and wrong. In the process he loses himself completely for the time being and this darkness envelops his entire self. And then from this darkness comes *Dhikr the* reminder which reminds him of his true perspective, so

that he doesn't lose himself. Dhikr, therefore, merely means the reminder to maintain correct consciousness.

FOLLOWING THE NATURAL PROCESS: QADARA FA-HADAA

Before proceeding further, my friends, let me tell you clearly that we shall not be talking, here today, to blame anybody nor we shall be passing any moral judgement on any one. We are not going to pronounce here that this is good or that is bad and this is higher or that is lower. We shall only try to describe how nature follows its way, the destined way, the *Qadara Fa-hadaa.* We shall only be trying to reach those stages through which it is passing. The best thing for the man is to observe for himself and say we still stand here, and no further from here and no backward.

MAN'S SUPERIORITY OVER OTHER ANIMALS: INTELLECT: ABILITY TO STAND UPRIGHT & LOOK UP!

Man is distinguished from animals because he possesses intellect. The animals move on the earth in search of food and sleep. They don't look beyond this on the earth. That is all their need. Therefore they don't look up. Man on the other hand has intellect. He is made to stand upright and to look up. He can see both sides and upwards. His need is to look up and up in the stars and even beyond the stars. There are worlds beyond the stars which the man must try to explore and find out, to know more about the reality and (the) truth. He should not be satisfied with the starry world only.

BEING TRUE TO ONESELF--WITHOUT BEING JUDGEMENTAL
AT WHAT EVOLUTIONARY STAGE ARE WE?

Now all these things do not mean higher or lower, good or bad. There is no good and bad in that. What we need to do is to know and gauge correctly our needs and requirements as humans and where we stand in God's universe. If we find that we are still at the stage of animals, which continue to grub about for their food and sleep at night--then let us be satisfied with that position and leave everything there. Let us not bamboozle (deceive, trick) ourselves further and think that "I am something more than my self." This is the worst of all things. We must be clear in our mind and know where we stand. What things we deserve? Which things we love? Let us lead our life accordingly. There is nothing wrong about it, no goodness, no badness, no evil about it. Let us be true to ourselves. That is all.

SELF DECEPTION, THE WORST CRIME!

I told you last time that self deception is the worst of all crimes. No other crime that exists is as bad as self deception. And we often pass judgements that this is good and that is bad. This is not the way to look at things. We must look at things in their correct perspective as they stand. If we find that English people cannot rise above nationalism or idea of nationality or the German people cannot rise above the idea of race superiority, we need not pass any moral judgement on them. We only say that they happen to occupy corresponding places in the evolution of humanity. They are just there and have not evolved further beyond the national (or racial) interests. We often talk of international interests but unfortunately we have not yet reached this stage either.

Let then the Germans read themselves correctly and realize the fact that they stand still here, at this point and

have not gone beyond the concept of race. Let us not deceive ourselves (by thinking) that "I am a universal human being", or "I am a supreme human being". "Humanity is nothing to me, universe is for me in its entirety."

We Muslims say that we believe in *Tauhid* (unity of God). No English man believes in *Tauhid* if he believes in nationalism. And if a German believes in a race, he does not believe in *Tauhid* either. And if I believe only in myself and in my family, I don't believe in *Tauhid* either. But it will not be well for us to say that "I am a *Mowahhid* (one who believes in one God)." I am not a *Mowahhid (if) I* have not yet recognized even humanity as a whole, what about God Who created it?

I should, therefore, pray to God to give me "eyes" so that I could see where I really stand. I have not reached the last stage where I should reach. I see that there is something beyond where I have to reach.

"0 God, help me (to) reach that stage and Oh God, make me a believer in the Unity."

That will be a better prayer than (my) boasting that I am a believer in Unity. It is better to admit that I have not reached (the) stage that I believe convincingly in, the oneness of things. That is thousand times safer and better course, more decent course than to merely deceive oneself and say that I am every thing while I am nothing.

WHERE DO YOU STAND? WHICH SHOP SATISFIES YOUR APPETITE?

So the first stage for every decent man is to find out where he stands according to his own desires. He should try to walk through the Bazar and find out which shop affects him the most.

Is it the food shop?

Is it the garment shop?
Is it the book-shop?
Which shop gives him the greatest appetite and demand for his need?
And that should give him some indication of his nature, which way his mind works.
If the sweetmeat shop is all that interests him, he should know where he stands. He should know that his stomach is the only concern he has with him.

But if he can look at the second-hand bookshop also, he might think that his mind has become awake. It also needs some food and he is hankering to secure some. But if he cannot stand before a second hand book-shop and can only stand before sweetmeat shop, then he should know where he stands? Therefore it would be much safer for him to find out where he is and where he stands. Because when he knows where he is, he can find the way and how to proceed and how to go further? When he does not know even where he stands, then how is he going to advance? He cannot proceed at all. He would simply be stuck up.

KNOW YOURSELF FIRST

So the first thing that is important (for you) is to know yourself. Find out yourself where you stand and what you are. If some one tells me facts about myself and I feel angry or if some one reminds me of something that may be useful to me and I don't listen, that should be enough pointer to indicate to me where I stand?

I saw some peculiar lines the other day reading through the last part of the *Surah Kahf. I* found that a man who is lost to himself and who has lost his way and yet believes that he is doing the finest things in the world and is not open to argument, for him the Quran says that on the day of

Judgement no weight will be given to his work and no scales will be hung (raised) for him. (See Al-Kahaf ayat #103-105)

A Persian Poet has said. "A man who does not know and insists that he knows, he will have to remain in that hell of ignorance till eternity."

Therefore instead of Judging and passing moral Judgement on persons, on nations, on other peoples, on individuals, on epochs of history, we should only try to read the whole scheme of things and find out where we are, where we were, and where the universe is driving us on? How far have we to go and how little have we walked and how much have we to walk further?

This can be found by studying the rise and fall of nations and their history. History tells us how the people started to walk, what mistakes they committed, and at what place they came to sudden halt-- and were destroyed. This study of history would help us walk straight on to some destinations which the Universal Mind has fixed, the *Qadara-Fa-hadaa.*

It reminds me of an episode. A lady in England wrote to Carlyle when he was alive. She said "Now, Mr. Carlyle, I think I have reconciled myself with the universe." And Carlyle said, "God! It is better that you did".

Some of us, who are not reconciled with the universe, question (saying) "Who is God? Where is He? We don't agree that He has made the universe?"

It is all very well but whether we like it or not we have to live with it.

LEARNING TO LIVE IN THE UINVERSE

My friends you were never consulted to be born. Without your approval you have been brought in this world. (Now) you have to face it alone. It is foolish to shut your eyes like an ostrich and say I shall have nothing to do with it. You have to live with the situation. Can you do without satisfying the stomach? Can you do without the normal life of the man you have to lead? You can't possibly do without it. You have come in the world and once you are here, you have to face the music whether you like it or not. It makes no difference.

AVOIDING SLAPS FROM NATURE

Carlyle used to say, "The sooner you find out which way the nature wants you to walk, the better for you. It will save you a lot of worrying and a lot of slaps from this side and that side."

Huxley says that nature is not always a warning and a slap. Sometimes the slap comes as the warning. It seems that before the warning the slap has come. So try to save your cheeks from unnecessary slaps. Find the way, if you can, through the reminders. Don't wait for the bigger fire to melt you down like the iron ore and purify you.

THE PROCESS OF PURIFICATION

A thing could be purified by washing --and this could be enough sometimes. But if it is like iron ore, then it must be melted in fire. More fire is needed for purification in this case than ordinary washing. Don't be afraid of fire then. The fire in the hell should not surprise you. Impurities have to be cleaned even if we have to use fire. If reminder [dhikr] cannot help us, then we have to look for fire. Fire

is therefore necessary and we must, thank God for it. Nature is putting you in fire and doing you the greatest good. If you come out of the fire like pure gold, all the better for you.

PURIFICATION: BURNING --PRAYER [salat, tapasiya]

In many religions the concept of purification exists and the word used for the prayer has something to do with heating or burning process. In (the) Hindu religion the prayer takes the form of *Tapasia or Tapish* that has something to do with heat, that is, purifying and cleaning the dirt through heat. We Muslims use the word *Salaat* for prayer. It has exactly the same root which means to bake, to roast, to heat. So everywhere some sort of heat is required to clean. But if you are not going to use this heating process to clean yourself, larger fire will be necessary. All the people who have initial understanding that there is some kind of hell in which things will be finally cleaned if they are not cleaned by heat will have to wait for that fire to do it for them. Every man wants to be cleaned. No one wants to remain unclean, filthy and die as a drought.

HOW THE HEAT OF FEVER CLEANSES YOUR INSIDE

When fever comes to you it cleans your inside dirt. It often proves good for you. You may consider it a disease or an affliction. But it is not so, it is not an affliction. Nature wants to clean that which you have not been cleaning yourself. It wants to save you and kill your germs in you by the heat of the fever. If this fever goes beyond 108° degrees it will kill you. If you were careful this

temperature of 108° degrees would not have been necessary. A suppurative medicine in time, or a purgative in time, and looking after yourself properly might have saved you from that temperature of 108° degrees. But as this was not done, 108° degrees may prove fatal for you. So the nature makes an attempt to save you, to bring you closer to 108° to kill all the germs which you could not kill yourself. If this fever can't save you then you have to die.

MORAL FIRE TO CLEANSE

Exactly the same way as physical fire cleans you, the moral fire can also clean you. The moral fire is the fire of repentance, the fire of weeping, the fire of howling over what you have done and what you have been doing.

TOO LATE FOR THE REMINDER!

The day will come in your life when you would realize that sixty years of your life have passed away and you have done nothing at all. Then the howling starts when this realization comes. Then we repent and say 'I wish I had known or if my people had known.' These expressions come because we have not been listening to the reminder. And when the reminder comes we usually take offence. We say this must not come. Nobody should tell us that we are not doing the right thing. Instead of thanks, the adviser receives abuses.

But the day of reckoning comes when no reminder will be coming, as Huxley said, "a slap before the warning". It does happen, it is the law of Nature. It doesn't alter its course. Natural laws are inexorable. They work with absolute uniformity. There are no exceptions to them. So it will work like the coming of fever. So would come the

moral suffering, the mental suffering, the slaps from all sides, and what can be called help to clean and purify.

EVOLUTION OF MAN (AS A CIVILISED BEING)
This is the general trend of our song. Sooner we find where we are, the sooner we will be able to walk in a more certain way on the right path. Walk we must. Walk we have to. That is all we mean by evolution, that is all (what) we mean by advancement. We were mud worms and we have become moving animals like human beings with two legs and looking upwards. How many stages have we already passed? Every man today believes that man has gone through ages and ages to become what he is today and he has to go through ages and ages more to become what he is meant to be. This is not an end and it's only the middle of the road. He has yet to walk and walk a long way. Therefore he must find out his position where he stands.

THE EVOLUTION OF SHARI"AT
Let me come back to the last verse of the *Surah A]-A'ala I* read to you in the beginning.

> ***This is surely in the earlier books,***
> ***the revelations of Abraham, and Moses. (87:118-119)***

Abraham (AS) came 4000 years ago. Musa (AS) came 3000 years ago. The Quran says that they also came on the very same mission, to warn you, to guide you from where you started to where you should be going. I have brought the old and new Testaments to tell you how far they have advanced from the old to the new.

Moses (AS) gave to his people his famous Ten Commandments. "Thou shalt not kill",
"Thou shalt not commit adultery"
"Thou shalt not give evidence against thy brother" and so on.

DIFFERENCE BETWEEN THE MESSAGES OF MOSES AND JESUS (AS): EVOLUTION FROM PHYSICAL TO MENTAL; FROM OVERT ACT TO THOUGHT

Then comes Jesus (AS) after him and he tried to give you his own version of certain things. You must try to see the difference between the two. This does not tell you only that the world has altered but it tells you how the world is advancing, and what actually you are becoming, and what you have to become in the future.

For instance, Moses (AS) said "Thou shalt not kill". Jesus (AS) went further and said to his followers, "Ye have heard that it was said by them in the old Testament, "Thou shalt not kill and whosoever shall kill shall be in danger of the Judgement". But I say unto thee, "Whosoever is angry with his brother without a cause shall be in the danger of the Judgement". He says further that whosoever says, "Thou fool!" to his brother angrily he stands in danger of hell fire.

Now, can you see any change? Can you see any advance in the conceptions of Moses and Jesus (AS)? What has happened in between? Only a thousand years have passed.

Moses had said to his people "Thou shalt not commit adultery." This was further advanced in the New Testament. "Verily I say unto thee that whosoever looketh

on a woman with lust after her has committed adultery already with her in his heart."

Now you can see the difference how the commandments are being interpreted. No act was actually performed but as soon as you have this idea in your heart, you have already committed the crime and done the damage.

Now from the overt act, man has moved to question his thought, his feelings, and his inward working of the mind. He has come to realize that killing of the body is nothing, killing of the soul is everything. And that if your hand offends, you cut it off; and if your eye offends, you pluck it out. But don't pollute your soul.

> *The day on which neither wealth nor children will be of any use. But to him who comes to God in the tranquil heart[illa man atta-Allah bi-qalbin saleem].* **(26:88-89)**

No one sees the light of God but the one who comes with a pure heart and not with pure hands only. You perform your acts with the hands but you feel and think with your inner man. And if your inner-man is polluted, it is immaterial if your outer acts are good. Inside, you are all dirt and filth. It shows that only when the light is developed in the man, he becomes of any consequence to Jesus (AS). His physical outside could be misleading. Unless he purified his thoughts he remains impure.

It further shows that man is made up of many things. He is advancing on different and difficult planes and not merely on the physical plane. He is framing a new man in himself which we call the mental man. This is the sum and

subsistence (substance?) of Jesus's message and difference between preachings of Moses and Jesus (AS).

PROGRESS FROM PHYSICAL AND MENTAL TO SPIRITUAL

We have talked about the message of Mohammad (SAW) from here many times and we will advance it further if alive later on some day. We had said that in lslam's message "Niyyat' (intention) is of utmost importance. The Prophet (SAW) said, "Actions must be judged by intentions". Even the purity of intention is important, thought and action come later. So we have a third man besides the physical man and the mental man.

But let us not be bothered about all these men for the time being. If one of us is only the stomach man, then take note of him and don't be bamboozled that you are a mental man and you have a mind. When you don't feel the waking of the mind in you and when you feel that the little child in the mother's womb is not yet moving, then what do you say? Have you any answer for it? After six months, the baby moves in the mother's stomach, doesn't it! But in you there are no such wakings (awakening) of the mind at all. It is safer for you to say that you have no mind. Your baby mind has not yet begun to live in you. It doesn't ask for food. It doesn't bother you. It doesn't trouble you. You don't care for the thought any more. A bad thought came and went, you took no notice of it. So your mind is not yet alive. It is not active. It is not yet born. Find out for yourself what you are. You are still like a brute. Your mind only thinks of money to fill your stomach. No decent thought comes to you.

You have not reached even the stage where Jesus (AS) was driving you. You have not become even a thinking

man, a mindful man. The mind-man is not in you, the body man is there and the body needs are there with you; and the body is dragging you to satisfy body desires. "I will eat sweetmeat today," it says. "I will eat curry today." That is all what you are thinking. No other desire is there that I should need something better. I should know something, I should have knowledge of something.

Therefore I should know where I am? How have I come here? Where am I going? All my thoughts should be clean now, purer and finer than ever. I should be able to say to myself that I had a beautiful thought today, that my mind was clean, that I felt no viciousness in me about any body, that I abused no body, that I felt not like killing anybody. This happens when I feel that my mind has come into existence and is living. Before that I felt like a brute.

PROCEEDING FROM PLANT TO ANIMAL TO MAN

So that is how it proceeds. From a plant stage to an animal stage and from then to a man. First as brute, then as a mental man and finally as a spiritual man, where your will and intention will be of consequence. This is the destiny [Qadar] and that has to be there. We can see it from life of others if not from our own. You can not stop the universal destiny. God has fixed it. No man can alter it. But I said before that the safest thing for us is to read ourselves and find out how far we have arrived. Some of us might not have evolved yet and are still fighting like pigs and dogs over the bones. But some of us might have passed that stage of brute and don't feel like fighting on the bones.

The German philosopher Shaupenhaur was asked a question one day. He said in reply, "I don't want to do other things as life seems to be a very ticklish thing and I

should like to think on it". So he was busy thinking on life. He did not even bother about money making and his food.

Likewise once a Buddhist yellow robe-man walked about with his bowl one day, got what he wanted, thought a little and said, "Hang it whatever it is, I have more important things to do than looking after the stomach whole day."

So the man should sit and think how things advance from stage to stage. The sooner he finds out, the better.
Now we come to the verse:

"Remind them if reminder helps" *(87.9)*

Only the wretched will not want to be reminded as they are not open to any advice. But those who fear God will appreciate the wisdom behind the *Dhikr* (reminder). In fact *Dhikr* is a complementary part of consciousness. It is the reminder which keeps the consciousness in its place, that the consciousness doesn't get benighted and is not lost. Whatever little we have achieved in cleaning ourselves may again be lost like the night covering the light of the day *as Quran* says:

"darkness that overpowers" *(113:3).*

The darkness comes and overpowers, and the consciousness is lost.

So to maintain that consciousness and to advance that consciousness is the main purpose of man's life. Man becomes man only by advancing his consciousness further; otherwise he is worth nothing. And therefore if something keeps reminding you-- (telling you) not to lose your perspective, not to lose your sense, not to turn to this side or that side, keep straight-- that is called *Dhikr* and

nothing else. *Dhikr* does not necessarily mean saying or repeating words again and again.

It is a matter of art how to remind yourself.
But there are thousands of ways of keeping us mindful-- and whatever keeps us mindful is *Dhikr.* And we know that Muslims consider two things as their greatest religious performances namely, *Fikr and Dhikr* that is to think and continuously keep a reminder so that the way is not lost.

What meanings you have assigned to them in these times is your concern. But these are the actual meanings of the words. Keep the mind straight. Don't get benighted by passions, senses and desires and all the brutish things that you have felt behind and are all still working subconsciously in your mind.

WHAT IS KHANNAS?
A gentleman asked me, "What is the meaning of the word ***"Khannas"*** as it appears in the last surah of the Quran."
I *said "Khannas"* means the subconscious of the man-- the subconscious mind of the man-- that is not aware of the facts and is starting to give him all kinds of suggestions, puts all sorts of notions in his mind, and makes him do things which he need not do. It is the sub-conscious or the unconscious mind that keeps working from the past in man of which he has not become conscious at all yet. One can read hundreds of books on the working of the sub-conscious mind in the 20th century. And that sub-conscious mind is the very force that drags us back to the past life and doesn't want us to go straight on and advance.

Jesus (AS) says, "Do not turn round, when you have put your shoulder to the plough". The poet Lateef describes it (this idea) beautifully in the following lines:

A moonlit night, and an open plain,
And a great distance to cover,
My Camel, do not look back or waver
When proceeding to meet my dear ones--
Follow that path resolutely and consciously
That would help me to reach my beloved.

Once when you have set your foot on the right path, keep on going, don't look round, go on. Don't lose the perspective and the sight of the right path and don't lose the consciousness of where you have already put yourself in. And that which will help you to retain that consciousness is the *Dhikr,* the reminder, reminding you continuously about where you are, where you are walking, and (telling you) not to look round and turn your back again.

Today, you have made up your mind saying, "I shall not do a thing again," and next day you repeat it. Today I spoke against my brother, tomorrow I say it shall never happen (again). And the next minute it happens again. I committed this crime. You said, "I shall not do it again." But next day again you speak a lie. Therefore some reminder is necessary to keep under check and put you on (the) right path. It helps you not to repeat which you hate to do. You don't want to do it but something makes you do it. What is that (some) thing? That is the very *Khannas* that makes you do it. And that *Khannas* you have to control.

Therefore my friends, every movement of your body and mind has to be controlled. You have to ensure that no such thought passes your brain that is not under your control? That what you do not want to think, you are not thinking. That no impure thought crosses your mind. So you must correct yourself, if you mean to purify yourself. The Quran says:

> *"Surely he will succeed who grows in goodness [who purifies himself], and recites (the) name of his Lord and serves [prays] with devotion. But no, you prefer the life of the world-- though the life to come is better and more abiding. This was surely there in the earlier revelations, the Books of Abraham and Moses" (82:14-19)*

That is the message, you should take note of. Try to purify yourself and purification means only control of your thought. Try to examine yourself and find out why you did a particular thing, why did that thought come to you. When you reach this point, then you become a Muslim. By calling you a Muslim I mean that the message of Quran has reached you and nothing else. No man becomes Muslim or Prophet Mohammad's (SAW) follower unless he follows what the Prophet of God used to say-- that a man who does this and a man who thinks like this is not of us.

What did that mean? How did he start at all collecting a few people around himself? How did he make that treaty with the Madinite to go to Madina? The condition was that you will not do this, you will not do that. If you want to join our party you will have to eschew all these things. You will have to give up all these things. Otherwise there is no way to join us. You cannot be one of us. And the

only phrase that was heard again and again was: "A man who does this is not of us. He is not one of us."

The Prophet (SAW) said that my followers cannot join together on a wrong thing. It is incumbent on you to follow the majority opinion, but you must find out that they are on the right side. Follow them if you have lost your way. But don't follow those who say, "Yes, we follow," but in fact they don't. Such people are only bamboozling themselves.

When I tell you that I am the follower of Mohammad (SAW) but I have not yet become the follower of Moses, how is that possible? I have to follow Moses (AS) first. When I have done this, I have to follow Jesus (AS). When I have followed Jesus (AS), then I have to follow Mohammad (SAW).

This is what evolution is (all about).
You have to go step by step.
You cannot jump up the stairs.
You have to walk step after step as it came in time, as it came chronologically.
Jesus (AS) was not sent before Moses (AS).
Moses (AS) was not sent after Mohammad (SAW), why?

You were (not) animals before plants.
You had to be plant first.
And the plant life had to be lived,
and likewise animal life had to be lived.
You could not become human beings before living an animal life the same way.

So the advancement goes on step by step, stage by stage, and you have to follow it step by step.

- First keep your **hands** off from mischief,
- then keep your **brain** away from mischief
- and then keep your **heart** away from mischief.

When you are not able to keep your hands off from mischief, then what can the poor heart say?

You are not pure in your hands.
Your hands are full of blood.
You don't control your thoughts.
You don't control your acts.
You kill a man.
And a man who commits murder actually, what good it is to preach him Jesus' message?
When anger has reached to the extent that you take up a stone and hit on the man's head, you have intentionally, deliberately created a thought in your mind that is impure.
You must keep control over your intentions, motives, wills, and ensure that your mind is purified and you don't think of impure things.

But how will you reach that stage when you have not reached even the Moses' stage.

When you are incapable of controlling thoughts, what good is it to think of the will and purity of your desire.

This comes all by and by, step by step-- and you become the follower of Quran only when you have passed these stages and come to think that every movement of your finger is to be willed deliberately.
How are we going to reach that stage?

As I said when you have not become the follower of Abraham (AS), you have not become the follower of Moses (AS), you have not become the follower of Jesus (AS), how are you going to follow Mohammad (SAW)--who starts with higher purpose and who starts with controlling one self.

Self control is necessary.
Merely by name one does not become what he claims.
The Quran makes these things clear.
It addresses the believers and says:

> ***"Fear God as He should be feared***
> ***and do not die but as those who have submitted to Him" (3:102)***

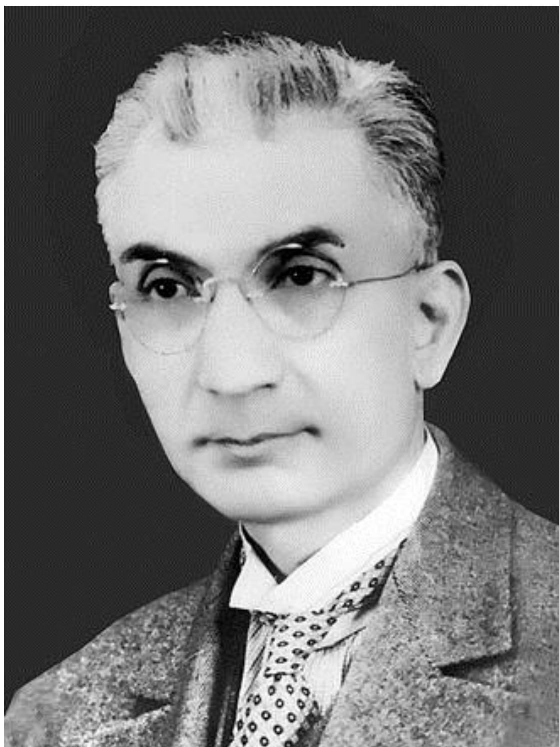
> **"You who believe, do not die before you have become a Muslim."**

Now what is the meaning of that?
We have come to believe that these things are to be done.
But don't die before you have achieved them.
Please hurry on to your destination.
Achieve what you have now come to believe.
It is a necessity.
He who believes that God is there and for his evolution, it is necessary to purify himself through repentance and the destination to be reached, before he is dead, is a Muslim.

There will be thus a necessity to tell believers, "Don't die before you have become a Muslim."
You have to do according to the will of God.
You have to recognize that this is the will of God and I must do it and there is no other option for me.

He must compel himself to do it deliberately and not merely unconsciously. That is called the *Niyyat.*

A man goes on for travel. The Book says have you made *Niyyat?* Have you thought it over? Why are you travelling, what is the purpose? All this you must think.
That is all what I wanted to say, today.
Thank you. God bless you.



Imdad Ali Imam Ali Kazi (b. April 18,1886-died April 13, 1968)

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